ish blood makes any difference with regard

to the fourth commandment, then Christ, in becoming man as a Jew, was bound. And I

see not how any christian would set about proving his sinlessness if it should be proved

that he had violated the law of the Sabbath,

There were disputes between our Lord and the Jewish rulers about the Sabbath. They

mself, but they were not satisfied with his

explanations. Now let us examine the facts for ourselves and see who was right? All the charges of Sabbath-breaking brought

against Christ were founded upon the fact of his working miracles on that day, save one instance only, which we will examine separately. Now about his miracles of heal-

ing, were they violations of the fourth com-mandment? What did he say in justification

to keep it less completely than the pious

that his miracles were in exact accord with

God's law as it then stood. His miracles are,

nercy as the law allowed to be done on the

Sabbath. They were in no sense the "works" forbidden in the law as God gave it

mercy which his over-zealous opponents

there were blinded critics present. "And the

ruler of the synagogue answered with indig-

our Lord's reply to this indictment? His

tone was in this instance unusually severe, as

or quibbling, in one so intelligent: "Thou

or else the exigencies of the public service,

privilege accorded to every Israelite to satisfy

Such was a peculiar property-law of the Jewish commonwealth. God, as the invisible

king and lord of the soil, had ordained it.

well-known law of the land. They had only

This law all Jews acknowledge

loaves which, by the

stituted forms of worship in the place of re-

ligious morality, and especially in place of humanity between man and man. The

according to the old testament itself. Ans

inconsistent with their religious professions as

Bad Accident.

'and not sacrifice,

therefore do not conform to the law?"

would be the candid course,

did call him a Sabbath-breaker. He justified

First lines solid nonparell makes one fitted lines solid nonparell makes one squars, and place lines make one inch.

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WALLAWAY & KEATING,

THURSDAY, : : MAY 1, 1879.

THE BELL-PUNCH. "Onward the bell-punch works its conquering way." It is the resource where public burdens are large and money is wanted. The bell-punch is set on the counter in the liquor-saloon, and whenever a drink is taken, a cent, or whatever sum the law requires, 18 dropped into the receptacle by those who sell the liquor. As the money is deposited a bell rings and proclaims that the law has been complied with. If no bell rings the saloonkeeper has "pains and penalties" to endure. So well has this little instrument contributed to swell the public revenue of the States adopting it, that others are seeking to participate in its advantages. We see, by the St. Louis Republican, that the legislators of Missouri have the bell-punch under consideration at the present time, and that there is great probability of its adoption. Throughout the State there is no opposition to it except in St. Louis. There the saloou-keepers are about to send a delegation to the State capital to oppose it. It is considered likely that the appearance of such a delegation, seeking to influence legislation to accord with the saloon-keepers views, will have just the contrary effect the delegates desire, and insure the adoption of the bell-punch.

FREE-THINKING AND FREE-LOVE!

In another column we publish this morning a narrative of the fearful results recently made known at Toledo, Ohio, and occurring ous devotee. When Rome censed to believe its sorceries and incantations, its good and | nation, and revolution and the guillotine was pound of a religion that was dark fetichism with a philosophy that was principally treated the people with every indignity, the fashion, and the Roman ladies embraced it with as much enthusiasm as assassination is no longer shuddered at as a some of the modern ladies have done the crime, but acclaimed as an act of patriotic "isms" of to-day. In France, when the unson, superstitious regard for lucky and unlucky days, fortune-telling and omens increased in a remarkable degree. So, to-day, the victims of the silly "isms," that are proclaimed by "long-haired sages and a shriek- river. It mitigates the force of the curing sisterhood," are commonly what is called rent, and behind it the waters have men communication with the spiritual world, facts we here refer to, the principal personage in the Toledo sensation had been brought

RESPECTABLE BASCALITY.

The frequency of fraud, and the cools and effrontery with which it is perpetrated, and the success that often attends it, are most remarkable facts in modern social life. To judge by the conduct of Tweed and his brood of infamous imitators, it would appear as if public office was sought, by a large portion of the aspirants for it, only as a means of dishonestly appropriating to themselves property that belongs to others. Officials and employes of corporative institutions have boldly followed in their wake, and the pernicious example set so freely by "respectable" scoundrels fails not to taint the less reflued but not less corrupt thioves of still lower grades. The vastness of the plan on which some of the most barefaced stealing is perpetrated is astounding, and what is especially horrible and abominable is that the criminal, on the principle stated by the lain, millions a hero." The United not yet' cultivated, held directly from the United States by full legal guarantee. The multitude was to have settled upon this property and proceed to plow, reap, and build their residences. In this way not acres, but miles of land were to have been stolen, and, when the thieving was accomplished, the thieves would have built churches | agent with their dishonestly gained money, and built them on ground stolen as fully as horse thieves steal horses. Fortunately, the scheme has become known, and it is presumed the owners of the land in question in their just rights. Even in ordinary business there are frauds carried on systematically and con-We have before us an extract from the Scientific Monitor, which informs us how cotton goods can be weighted with chloride of magnesium so that shirtings can be made that are fiftyfive parts cotton and forty-five parts "size," as it is called. The size disappears on the first washing, but the manufacturer has pocketed the proceeds of his cheating by the time of that occurrence, and is a respectable man and a good church member. The Monitor also informs us that silks can be made fifteen to twenty per cent, heavier by the use of the same chloride of magnesium, but "unfortunately" the goods do not handle well. But there must be cheatings in silks as well as in cottons, or how could respectable scoundrelism pay any better than merely slow, old fogy honesty? Accordingly, sugar is used for the purpose, and answers so well, and pays rogues so handsomely, that the use of it increases more and more," says our authority. Weighting with sumae and galls is ity. Weighting with sumac and galls is also an increasing practice in the silk trade. The oxymuriate of tia, "in concentrated solution at twenty-five degrees Baume," er, and, consequently more profitable well, an' he, therefore, got no order for a to the fraudulent maker and dealer, but funeral. While virtue was not exactly re-"unfortunately" again-for cheating is sometimes subject to the misfortune of not being able to cheat enough-unfortunately its use

MEMPHIS APPEAL guilt; cottons and silks are made heavy that CHRIST AND THE SABBATH all the obligations of an Israelite. As a he same money may be got for the size that costs a mere nothing as is obtained for a valuable fabric. The men who commit these frauds hold up their heads in society and their hymn-books in church as bigh, at least, as the pure and the upright. If society is to

5 00
be judged by its fruits, have we not, in the
things we have mentioned, clear proof that our moral teachers are remiss and fail to inculcate some important requisite of christian conduct? The frauds and corruptions that are now so prevalent are outward manifestations of vitiated morals, or distorted religion, or both, and the good and the rightthinking should seek a corrective for the unprincipled conduct that seeks no covert, puts on no disguise, but flaunts the luxuries it has gained by fraud and theft in the light of day and amid the applause of society.

> THE COMING DOOM OF RUSSIA. The position of public affairs in Russia is alarming to the last degree. Until the last contrast. To-day the caar is unsafe in his

own capital. He cannot go out unless he is surrounded with soldiers. His principal offi- knowledge of the law. This is made more he contends, just such works of necessity and cers and nobles are frequently in the same position; public duties are often discharged at the risk of life. A large portion of the people are banded together in a mighty con- sacrifices. It is further established by the familiar instances of just such deeds of spiracy to rule without mercy all who oppose them. Every prominent man in Russia trembles as he is informed by the conspirators that he is doomed, and that the bomb, the pistol or the knife will execute the sentence that has been passed upon him by the dreaded tribunals of the nihilists. Why comes the change from a devotion that went almost to the extent of blasphemy to an opposition that sticks not at assassination? The Russian government is an absolute despotism. It has long been carried on, not for the benefit of the people, but for the ambition of the governing powers. Not the extension of trade, the spread of intelligence, the increase of the comforts of the people are the object of the measures of the rulers, but their own aggrandisement, the extension of their own power. To secure these objects the hard-won earnings of the laborer, and and duty allowed us to argue this question needed, that the issue was joined on the the modest profit of the tradesmen are appropriated to the indulgence of the lust for conquest. To subdue and annex new territory is the grand aim of the sovereign power. All the energies being directed toward war, civil affairs are in disorder, corruption prevails everywhere. Justice itself is prostituted for bribes, and it is not the just cause, but the heaviest purse that wins. The effects of all this upon the mass of the people has been fearful. War does not build up, it destroys, and a nation that build up, it destroys, and a nation that is always at war is a nation on the way to extinction. Corruption saps the very sider, first, what He says of the decalogue commandment? Among christians, of from the infatuation—now happily decreasing—aroused by the apostles of free-love, spiritualism and other absurdities. It is a remarkable fact that the unbeliever is as readily led into superstition as the unreflecting relationship of the led into superstition as the unreflecting relation. Corruption saps the very sider, first, what He says of the decalogue in general, and, secondly, what He says of the decalogue in general, and, secondly, what He says of the decalogue of the sabbath law in particular. Thus I hope to bring the whole subject clearly before your minds, that you may decide for yourselves, as led into superstition as the unreflecting relation. Corruption saps the very sider, first, what He says of the decalogue in general, and, secondly, what He says of the decalogue of the sabbath law in particular. Thus I hope to bring the whole subject clearly before your minds, that you may decide for yourselves, as led into superstition as the unreflecting relation. Corruption saps the very sider, first, what He says of the decalogue in general, and, secondly, what He says of the decalogue of the sabbath law in particular. Thus I hope to bring the whole subject clearly before your minds, that you may decide for yourselves, as led in the says of the decalogue of the decalogue of the sabbath law in particular. Thus I hope to bring the whole subject clearly before your minds, that you may decide for yourselves, as led into superstition as the unreflecting relation. led into superstition as the unreflecting re-ligious devotes. When Rome ceased to believe latter half of the last century, degraded pubin the gods, the superstitions of Egypt-with | lic sentiment while it aroused public indig-

arousing a savage spirit of resistance. To heroism. The government is endeavoring to more severe harshness and a more cruel vindictiveness. How does this violent opposition to public sentiment act upon the current of events? As a dam acts upon the flowing

by assuming its garb, professes to open to in strength until, at last, the barrier is followed. As might be expected from the Thrones, and anstocracies, and the hoary ment. up among free-thinking people and under justice and corruption are overwhelmed in sists that all conversational oaths are viola- case the words of the fourth commandment.

> roar of the resistless deluge has yet to come. THE OTHELLO STORY,

As Related as a Take-off of the Modern Mania of Sentimental Young Ladies Eloping with their Family Coachman.

Cincinnati Enquirer: "Another interestcharacter in Shakespeare," remarked Grandfather Lickshingle, "is 'Othello, the time to tell you a little somethin' about him." One of the family said that they were dying hear about "Oshelio," but thought it would be nothing more than fair to postpone years. Grandfather said he would repeat it

then by request, and started in: together, 'Othello' and 'Desdemona' lived and asserted the divine authority of the happily together urtil they made the acquantance of 'lago,' a schemin' villain of an ments. In his reply he repeats the brief that is, humanity between man and man, around to get somebody killed an' get a job

'What kind of a flirtation?' demanded Othello, growing white about the gills. Well, I suppose you would call it handlicately wrought handkerchief, which thou lidst purchase and give unto 'Desdemona, is now in the possession of 'Cassio,' "'My first gift to the wench,' exclaimed doth he blow his plebeian nose upon it?'

'Othello,' strugglin' to catch his breath, 'an' "'No, good my lord, he doth use it knock the dust offen his boots." famous lines:

'Then, by my soul, she dies!

Arise, black vengeance, from thy Hollow cell, an' humph thyself e'en now! Oh! blood, lago, a bucketful of blood!" "To this the deceitful 'Iago' suggested that t would be well to go slow, and perhaps Othello' would change his mind. The jeal ous Moor made reply:

Never, Isgo. Like to the Pontic sea, Whose leg current and impulsive course Ne'er feels returning ebb, but keeps due on To the Propontic an' the Hellespeut. E'en so my bloody thoughts, with violent pace, shall ne'er look back until I sweep To my revenge-e-e!

"And going right up to 'Desdemona's

is excellent for making silks heavi- the family, the body was thrown into the

warded, vice received a terrible rebuke." A Colored Family Poisoned. SAVANNAH, April 29.—Three negro women

Was the Subject of a Most Interest ing Discourse by Rev. Dr. Boggs, Pastor of the Second Presbyterian Church, Last Bunday.

Rev. Dr. Boggs, in continuation of a series of sermons on the above subject, last Sunday chose for his text:

Matt. v. 17-19. Think not that I am come to de-Matt. v. 17-19. Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Who soever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosever shall do and teach them, the same shall be called great in the kingdom of heaven. shall be called great in the kingdom of heave.

Christ and the Sabbath.

Those of you, my brethren, who were present last Sabbath afternoon may perhaps remember that the obligation laid upon men to conber that the obligation laid upon men to con-secrate one day in seven to religious resting tend to abrogate the Sabbath and from all secular affairs, save works of necessity and mercy, so that the entire time may be given to purposes of worship, was pre-sented from the standing-point of the old he bint that he intends to modify the strictquarter of a century the Russians reverenced testament. The ground taken was that the ness of the law, by authorizing his disciples their czar with a sacredness that almost endowed his person with divinity. See the ments, was intended to be a rule of life for Israelites have done? No such words all men. The observance of a Sabbath is a he speak. But on the contrary he affirms prominent part of this moral law, and, thereapparent from the special mention of "the stranger," or Gentile, as bound to keep the Sabbath. Sabbath, though rigidly excluded from the ceremonial observances of the passover and to Israel at Mount Sinar. He appealed to evident reference of the word "remember" to a previous enactment. That enactment is themselves practiced. "What man shall found recorded in Gen. it, 1, 2. The Sab-there be among you," he said, "that shall bath is as old as the human race, and was given to Adam for all men. I propose now to consider what Christ has to say on the and lift it out? How much is a man better Sabbath. It is my purpose to treat this question as one of biblical interpretation simply. It does not disturb us as much as some seem to imagine to have the their hearts. On another occasion there came opinions of Luther and Calvin quoted to him a suffering woman, who was against our interpretations of scripture. As Protestants we have no infallible wise lift herself up. And he laid theologians. We call no man on earth mas-ter, remembering that one is our master even made straight, and glorified God." But We reverence such men as Luther and Calvin. We value highly the help which they give us in the interpretation of scripture. they give us in the interpretation of scripture. Instin because that Jesus had healed on the We would not hastily nor arrogantly reject Sabbath day, and said unto the people, their counsels. But the word of God is the only rule of faith and duty which we acknowledge. "To the law and the testimony; healed, and not on the Sabbath day." This counsels. if they speak not according to these it is be-cause there is no light in them." If time ment makes it clear, if such a thing were by an appeal to history, as some have done, decalogue itself, and not on any of the politiwe might point to the churches in Germany cai or ceremonial observances. And what is and in Switzerland, founded by these eminent men, as illustrations of the danger of setting aside the commandment which calls if He had detected an element of insincerity, for the sanctification of one day in seven. Wise men in these countries see it clearly, Wise men in these countries see it clearly, hypocrite, doth not each one of you on the and the evangelical revival which is now rebuilding the desolations of German and Swiss and lead him away to watering? And ought

evil influences, and occult causes; its com- the result, In Russia a similar result has law, or rather of certain portions of it, imbeen prepared. A grinding despotism has plies less regard on His part for the Sabbath law. We shall waste no time, therefore, by had deprived them of necessary food. In looking into this matter fully. What teas | their hunger they availed themselves of the our Lord's attitude, then, toward the moral natural facts—this Egyptianism became oppression it has added a corruption that has law of the ten commandments? Our text the pange of hunger. God had expressly said answers the question most fully and clearly. (Deut. xxiii, 24, 25): "When thou comest into That He had his eye especially upon the law they neighbor's vineyard, then thou mayest as expressed in the ten commandments eat grapes thy fill at thine own pleasure; but seems to be put beyond all question, for in thou shalt not put away in thy vessel. When v. 21 he cites the exact words of the sixth thou comest into the standing corn of thy commandment, and proceeds to correct popular impressions as to the extent of the commandment, "Thou shalt not kill." Many sickle unto thy neighbor's standing corn. supposed that it only forbade the act of manslaughter. They imagined that it took no cognizance of the thoughts and feelings of the heart. If only a man kept his hand on. He assumed authority over every acre of stained with blood he was sinless, so they ground from Dan to Beersheba. And it was felt. Our Lord exposes and corrects the erand insists that unchaste thoughts are violabroken away. Then "the hell of waters tions of it. In v. 33 he cites what is no There was, therefore, no question of theft broken loose" bursts forth for devastation. doubt a pharaphrase of the third command- raised against them. They had followed the It implies that some persons imagtraditions of uncounted generations all go only sin committed in the third command- that they were doing secular work on the de wn before it. Tyranny, oppression, in- ment. Our Lord corrects this error and in- holy day. The record does not cite in this one wild, mad swirl of overwhelming and tions of God's law. Profanity as well as It is possible, therefore, that they had some destroying revenge, and history has one more page added to its record of the results of despotism, oppression and wrong. Russia the gloss that men had put upon it. The strued the rubbing of the heads of wheat as is now the dammed-up stream—the rush and principle, he says, of love to our neighbor in some sort equivalent to that preparation of rises above all disputes and animosities. It food which the laws of Moses forbade. If so,

means love all men-enemies as well as hew does our Lord reply? Does he intimate friends. Thus our Lord indorses the law as that thenceforth he meant to abolish the a whole, and then proceeds to expound three sanctification of a day to God? Not at all. out of the ten commandments. Why he | He gives no hint of it. On the contrary, he chose these three rather than the others seems to have been the fact that he had discovered a special tendency in the people to duct of David when, under stress from hunset ande these and to explain away ger, he ate, by consent of God's priest, those their meaning. On another occasion our consecrated Lord cited certain of the commandments to letter of the law, were allowed the rich young ruler, who so caraestly inquired what he must do to be saved (Matt. out the plea of necessity and mercy, it would xix, 18, 19). For the purpose of probing his conscience, our Lord repeats to him live of necessity, and no blame was attached to him necessity, and no blame was attached to him the six commandments of the second table of at all. Our Lord also reminds them that the the six of the case, as it stands, seems detemple worship itself required some manual signed to show how much a man may have work from the priests on the Sabbath, and and yet lose his soul. In the next instant our and yet lose his soul. In the next instant our lose argues from the old testament that they had which would occur in about ten or fifteen serve God. Then the veil is removed, and done nothing inconsistent with their position avarice is seen to be his ruling passion. as Israelites. They had acted, He said, on Comparing the two series together we see the same principles upon which David had "'Othelio' was a colored coachman who that in all, Christ mentions six of the ten acted. Their case in gathering a few ears eloped with 'Desdemona,' his employer's commandments, omitting the first, second, on the Sabbath to appease their hunger was youngest daughter, beautiful, gifted an' accomplished, an' the acknowledged belie of the town. They fled to Jersey City, where they were married with great Pomp and Circomstance. I can't say positively, but I ening sleepy consciences. He knew the In further support of this, He cites from Hothink great Pomp was a big nigger, also a hearts of these to whom he was speaking, sea vi. 6, wherein the enters complaint conchinant an a friend of 'Othello,' who had and doubtless said just the things which they against backsliding Israel that they had subperhaps run away with his employer's needed most to hear. From this examina-

summary of the ten commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy God more than burnt-offerings." The case 'lago' concocted an' poured into 'Othello's' heart, and with all thy soul, and with all thy grown tired of him an' was carryin' on a desperate flirtation with 'Cassio,' a book 'classio,' a boo two commandments hang all the law and the prorhets." In saying this he asserts by implication the authority of all the ten. And processes the control of the catalogue and position by means of the old testament itself. Their objections were unscriptural, he argued. They were not sustained by the word of God. The disalso, our Lord singled out several of the ten ciples were "innocent" of Sabbath-breaking, commandments that were being misunderstood, that he may correct error. Had the this conclusion cannot be set aside by the people of that day set aside the Sabbath, as | declarations of Carist that he "is greater than many do now, we cannot doubt that he the temple" (v. 6), and that he is "Lord even would have named the fourth commandment of the Sabbath day." Whatever be the imand expounded it. From the mere fact of port of such expressions, they cannot, of not being specifically mentioned it loses course, be set over against his own clear arnothing of its authority. But there is no gament that his disciples had done nothing evidence of our Lord's intention to re-enact "'It is here that "Otheilo" speaks the any one of the ten commandments. His lan-

guage is that of a preacher, not of a legisla- tion of his purpose to direct the change of ore tor. He explains, but does not enact. Tue non-essential detail in the old testament Sabcommandments bind us by the original en- bath-namely, to appoint, through his apos 2. Having thus seen our Lord's attitude seventh, that thus the two great works o toward the moral law as a whole, let us now | God, creation and redemption, might be come has to say about the Sabbath in memorated together. This may be so. But Much importance has been at-this unfulfilled purpose in Christ could not be see what he has to say about the Sabbath in disputes with the Jowish authorities touch- disputes with the Jowish authorities touching the Sabbath, and that they bitterly objected to some things which he did on the holy day. From this undeniable fact the inference has been drawn them innocent. Upon next Sabbath I prothat he did not regard the day as the Mosaic law required. The argument stated in its logical form would be about changes, if any, the apostles may have made in

father concluded:

"The moral is that there is nothin' gained by bein' an orney cuss, as we seen in the case of 'lago,' the schemin' undertaker. Although he succeeded in creatin' a death in the family the heart great that we may consider the bearing of this that the schemin' undertaker. Although he succeeded in creatin' a death in the family the heart great wery well imagine how a christian man could be succeeded.

"The moral is that there is nothin' gained by bein' an orney cuss, as we seen in the case of 'lago,' the schemin' undertaker. Although he succeeded in creatin' a death in the family the heart great were well imagine how a christian man could be succeeded. maintain that we are no longer bound to keep the Sabbath, because it was a Jewish institution. He would be in error as to the fact, CARBON HILL, PA., April 29 .- The house for it was not a Jewish institution; see how of John L. Keogh was destroyed by fire this he might reason in that way. But I cannot morning, and a son aged eleven and a see how such a person should imagine that daughter aged thirteen years were burned to Jesus would be exempt on that ground. If death, Mr. Keegh had his face and hands is necessarily restricted by the fact that "it affects certain colors." In all this there is no blush for the dishonesty, no shame for the

PILLS. token of this he was circumcised when eight days old. Forty days after his birth he was presented in the temple with the usual offering for the first-born son, as Moses directed. If the fact of being of Jew-

il b Travillat atom

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| Extract from the Baltimore " A wican."

December 21, 1878.1

mended to general use for the following rec simplicity, and the fact of its being applied outside, precludes all possibility of any in tury being done to the patient, as an externa remedy is universally acknowledged to be safe. Another advantage is the fitellity with which the progress of the disease and cur can be watched, and if the Belt be not quit in the right place, it can be very easily read justed so as to cover the parts affected. The Pulvermacher Electric Belt, and its perfect tion, has been hailed with delight, not only by the sufferers who have regained health enjoyment, and a new lease of life through its beneacont greatures, but by the medical profession, who very frequently prescribe its

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Memphis. Tenn., April 1, 1879.

Memphis. Tenn., April 1, 1879.

NEW WIELVI.

JOS. SUGARMAN

FADER, FRANK & CO. SUCCESSORS TO FADER, JACOBS & CO.1

Wholesale Grocers and Cotton Factors, 294 Front Street, Memphis, Tenn.

ANDREW STEWART, ANDREW D. GWYNNE, P. H. HATLEY,
New Orleans. Memphis. Memph STEWART, GWYNNE CO. WHOLESALE GROCERS, COTTON FACTORS

Nos. 356 and 358 Front St., Memphis, Tenn.

Stewart Brothers & Co.,

Cotton Factors and Commission Merchants, New Orleans, Louisiana,

> **SPRING, 1879!** MURRAY & RIDGELY.

Merchant Tailors, No. 38 Madison Street, Take pleasure in notifying their Friends, and the Public generally, that they are Receiving a New and Full Assortment of SPRING and SUMMER GOODS, comprising the very latest styles and finest Makes of French, English and German Manufactures. We solicit those who contemplate ordering their Spring Clothing to give us a

call. PRICES MODERATE.

HARDWARE

Hardware, Cutlery, Guns, Fishing-Tackle!

Agents for M'Cormick's Mowers & Reapers and SELF-BINDING HARVESTERS. ORGILL BROTHERS & CO.

310 and 312 Front Street, Memphis NEW FIRM

Jacobs&Booker Gas and Steam Fitter! COTTON FACTORS

AND COMMISSION MERCHANTS. No. 294 Front Street, Memphis, Tennessee.

An Immense and Carefully Selected STOCK

LADIES' BLACK SILK SUITS, | LADIES' WORSTED SUITS, LADIES' COLORED SILK SUITS, LADIES' LINEN SUITS.

LADIES' GRENADINE SUITS, LADIES' BUNTING SUITS.

LADIES' Cashmere & Silk SUITS, LADIES' LAWN SUITS,

LADIES' SWISS SUITS, LADIES' PERCALE SUITS. Also the Largest and Finest Assortment for Misses and Children in LAWN.

LINEN. SWISS, GINGHAM, PERCALE.

DOLMANS, FIGHUS AND WRAPS

PARASOLS AND SUN UMBRELLAS! TOUR Prices are always the LOWEST, as we have made it an

invariable rule not to allow ourselves to be undersold. B. LOWENSTEIN & BROS.

JUST RECEIVED:

100 CASES BOLLINGER DRY EXTRA, (Pints and Quarts.) she Finest Champagnes Imported. 100 CASES REED'S GILT-EDGE TONIC. 100 CASKS OF GUINESS'S STOUT--Pints.

100 Casks Allsopp's Ale-Piv.ts and Qts. All Direct from Abroad-Our own Importing. WE HAVE BESIDES CONSTANTLY ON HAND AN IMMENS'S STOCK OF STRAIGHT

PENNSYLVANIA, KENTUCKY AND TEMNESSEE WHISKIES,

TEAN. CO. U.F. Cavanagh & Co.

TEA AND SPICES! Java, Mocha and Rio Coffee

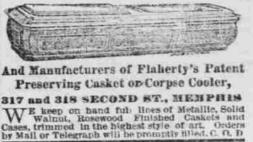
No. 369 Main Street. WOOD AND WILLOW WARE SHERWOOD & CO.



DEALERS IN WOOD AND WILLOW 348 | MAIN ST. | 348

J.FLAHERTY & CO UNDERTAKERS,

UNDERTAKERS.



REMOVAL. Removal

TRUNK FACTORY, TO 318 MAIN ST., MEMPHIS

> DYEING. FANCY DYEING. uky uleaning.

IMPORTERS AND DEALERS IN

AND FANCY GOODS,

269 MAIN STREET. MEMPHIS, TENNESSEE, ORDERS PROMPTLY ATTENDED TO GOODS SENT C. O. D. JET

PLUMBING. BROWNE!

THE PLUMBER!

SEWER-PIPE, GAS, STEAM AND WATER-PIPE.

Pumps, Hose, Hydrants, CHANDELIERS, Washstands!

Good Material, Competent Workmen, AT THE LOWEST PRICES! J. W. X. BROWNE.

258 Second Street, PPOSITE COURT SQUARE, MEMPHE TOBACCOS.

H. ESCH. Cigars, Tobacco, Pipes 270 SECOND, opposite Court Square

Sole agent for Stratton & Storm's Capadura and Our Daddies' Cigars.

THE FOLLOWING BRANDS AND STYLES:

150 caddles 51/2 and 6 inch Virginia Plugs, all 300 caddles of Nickel and Dime pieces Navy. 250 butts and caddles Twists, different styles junitties.

160 buckets and buits Country Twists and Colls.

50 buckets Fine Cut, very choice.

5000 pounds Blackwell Durham Smoking Tobacco.

5000 pounds Gold Leaf, mixture, and other brands

Tobacco. 50,000 Marguerita and Ten Broeck Clgars (Cor 30,000 celebrated Lotta brand Cigars (straig) 20,000 celebrated Miguel Jane Clgars (Regalia Brittanica). 50.000 various brands, ranging in price from \$18 to \$20 per 1000. 50.000 Bichmond Gems and Acme Cigarettes. And a Complete Stock of Smokers' Articles in

EST TO GIVE US A CALL.